

Rumania

I. Toil-Worn Peasantry of an Ancient Land

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RUMANIA means Roman. The Rumanians are descendants of Roman soldiers, planted out in Dacia, Romanised Dacians, and yet other Italian settlers drawn by the riches of the land—for Rumania was the California of the second century. At a time when the ancient Britons were running wild and half-naked in the forests, their bodies stained with woad, their minds a prey to most degrading superstitions, the country of Rumania was civilized, possessing institutions, conveniences, and even the luxuries of a cultivated and well-ordered community.

After the invasion of the Goths and the collapse of the Roman system, the country enjoyed comparative peace until the sixth century. Thereafter Rumania became the battlefield of many races competing for the sovereignty of south-eastern Europe — Bulgarians, Greeks, Turks, Hungarians, Austrians, Poles, Russians, all in turn left their mark upon the country, the language, and the population.

At the present day, the history, tradition, and

individuality of the country of Rumania find their deepest expression, not in the ruling classes, but in the masses, in the non-intelligentsia. Therefore, to describe the real Rumania it is necessary to describe the real Rumanians, viz., the hard-working, brave-hearted peasants. In the simple life of these toil-worn people, in their legends, superstitions, and songs—the wild fantastic lore of a wild fantastic folk; in their plaintive melodies called forth by ill-shapen hands from strange, ill-shapen instruments—one may

trace the proud but solitary way the bands of wandering mountaineers, calling themselves Daco-Romans, have taken since those early days, eighteen centuries ago, when, as a handful of Latin colonists, their ancestors settled down in a corner of the Carpathian region of eastern Europe, henceforth to be known as Rumania, a country of the Romans.

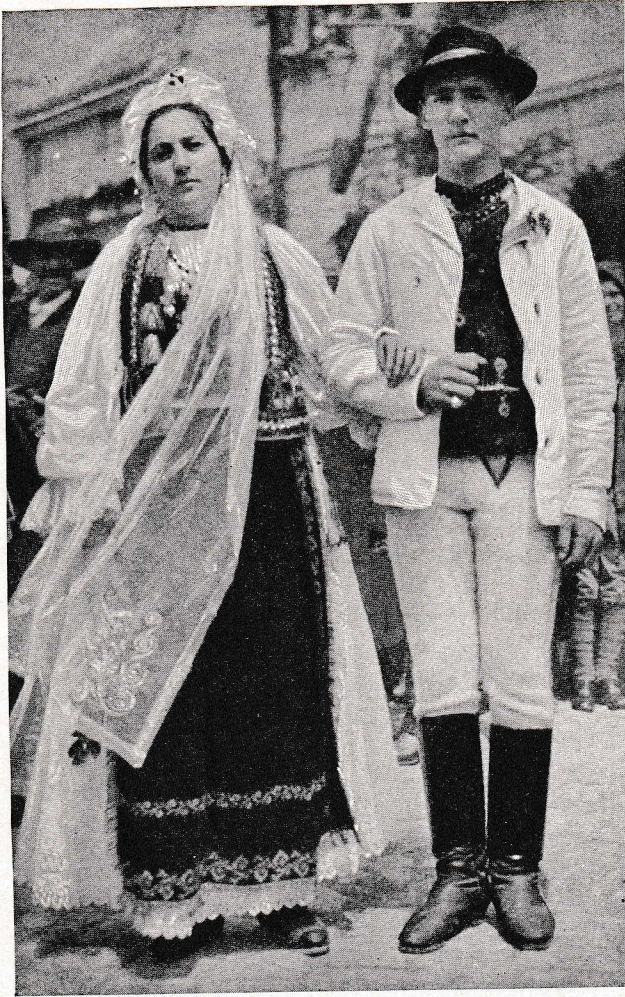
Never have the Rumanians been a happy or fortunate people. From the time when Roman immigrants and Dacians became merged into one racial strain, they



ON HER WAY TO THE FIELDS

The long working days of the Rumanian summer are spent almost entirely in the fields, and thither this comely country lass is hastening with cooling drink for the thirsty toilers

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WEDDING BELLS IN PEASANT LAND

Apart from the nuptial finery which savours little of modernism, the faithfulness of the Rumanian peasantry to old usages is manifested in many wedding customs, to which bride and groom are obliged to submit according to prescribed formula

Photo, Merl La Voy

have been unceasingly harassed by invaders of one sort or another. Throughout the Middle Ages they suffered terribly at the hands of barbaric hordes that swept the land again and again, while later, under Turkish rule, their hardships and privations proved overwhelming. This period, extending over several centuries, must be reckoned as deficient in progress—long, lean years, with hardly a trace of national development, and hopeless as regards freedom and independence. But

there was that in the soul of the people which refused to die, and which silently countered all misfortune and misery. When, finally, the Ottoman regime relaxed its iron hold, the Rumanians emerged—rising again from their own ashes, like the legendary Phoenix of their ancient Dacian heraldic device—a whole nation, seared and shaken in all truth, but secure and steadfast, an undoubted entity.

The Russo-Turkish war of 1877-78, in which the Rumanians, under the able leadership of King Carol I., played an important rôle, brought them independence. It was the turning point in the history of the nation. Since that day Rumania has maintained her place as one of the free nations of the world. It is well known how gallant a part was played by Rumania in the Great War. Her unreadiness for war, however, was the occasion of many disasters. The Rumanian troops had a thankless task to perform; all they could do, so ill-

equipped were they, was to delay the enemy; they could not keep him out of the country. That they did delay the invasion for so long is a great testimony to their splendid courage and endurance. In spite of the cruel fate that had befallen Serbia and Montenegro, their neighbours, they loyally adhered to the cause of the Allies, and carried on the campaign even when their physical strength was well-nigh spent, and their territory overrun by the armies of the Central Powers — misfortunes which

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entitle them to the undying gratitude and affection of the Allies.

What knowledge Great Britain may possess about Rumania has come to her within the last half-century. Before the eighteenth century all political intercourse between the two countries was carried on through the British Embassy at Constantinople. Less than six years prior to the Russo-Turkish war, Rumania was little more than a name to most British people. It was at that time, for example, that complaints were made by the English Consul at Bukarest regarding certain letters addressed to Bukarest, which had been forwarded to India in quest of Bokhara. The same Consul cites an instance where a document destined for the same city was forwarded from London addressed to "Bukarest, in the Kingdom of Egypt."

Englishmen appear, however, to have visited the country in earlier times, and to have published their impressions. These works, in spite of the fact that they contained genuine descriptions of the Rumania of those days, composed of the Danubian principalities of Wallachia and Moldavia, roused little or no interest. Worthy of mention is the fact that writers of the seventeenth century more than once expressed their astonishment that among the Slavonic and Turkish races of south-eastern Europe there should be found a people distinct in language and customs, a "friendlie people" according to William Lithgow, who tells us he

found "the very vulgars speaking frequent Latine."

During the millennium of their sojourn among the Carpathians, the Rumanians led a nomadic pastoral life. The old Roman civilization steadily waned with the years, and, finally, under the severe pressure of Slav, Turkish, and Greek domination, died out, leaving little behind it except the language, and that strongly corrupted by foreign influences, together with a few customs and usages, easily identified with those of the ancient Daco-Romans.



IN A LAND OF VIVID CONTRASTS

The rich hues of picturesque Rumanian costumes and the attractive, sun-browned faces of their peasant wearers blend harmoniously with the rustic background, on which nature, the great artist, has spread the colours from her palette with lavish hand

Photo, L. G. Popoff

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The Rumanians are still essentially "children of the soil," their heart and soul are in the land; and rightly so, since the land has been the mainstay of their very existence. Scattered about the hills and mountains, the people learnt to read the great truths of nature's book, with the result that even their habits and superstitions took on a new form and received a new moulding. The rugged character of the Rumanian peasant of to-day is marked by the old-time stubbornness and endurance, and a fine, sturdy devotion to open spaces and far-off distances. "The mountains," says a Rumanian writer, "are the

creators as well as the cradle of the Rumanian nation."

Although the masses of the people were brought up as shepherds and cultivators for nearly two thousand years, very little of the land belonged to them. This was no fault of theirs. For many centuries past they never desisted from their demand for land. More than half the available area of the country was owned by wealthy proprietors who paid but scant attention to the humble folk that toiled for them year in, year out. That a certain antagonism should have existed between the labourers and their masters was

not, in the circumstances, surprising. The labourers understood that their toil stood for nothing. The dire poverty experienced by their father and their father's father was theirs, too—endless toil without reward, sowing but never reaping. The bitterness which naturally resulted from such a condition of things was expressed by the poet Cerna, one of their own countrymen, in the following words, filled with pathetic yearning: "The years go by in vain, for the house we build is not ours, the land for which we cry and suffer only buries us."

Rumania is a country of rocky heights and rolling plains, with fertile soil, and richly endowed by nature. In the mountainous districts timber, salt, and petroleum are produced, while on the Dobruja steppes, about the delta of the Danube, sheep and cattle are raised in large numbers. Before the Great War Rumania stood



DILIGENT AS WELL AS DAINTILY DRESSED

Though resembling a gay butterfly, her thoughts are not all centred in her many-coloured raiment, for this pretty girl of Curta de Arges can cook, spin, and weave with the most industrious housewife in the land



LOVELY VARIETIES OF THE RUMANIAN NATIONAL COSTUME

In both prince and peasant of Rumania a love of the beautiful is a marked characteristic, and textile fabrics and household utensils bear eloquent testimony to their exceedingly well-developed artistic taste. The everyday dress of the peasant, though prettily worked, is simple enough, but the gala dress is elaborate in the extreme, each garment glowing with brilliant embroidery

next to Russia and the United States of America as the third agricultural country in the world; her present production of wheat and maize is surpassed only by the United States. In summer vast stretches of land are coloured for hundreds of miles a burnished gold by the ripening corn, while the extensive maize crops add a cool and delightful contrast by their vigorous waving greenery.

Although the quantity of grain exported has always been enormous, the poverty of the people remained unalleviated; and with patience they awaited the day when a just and proper share in the products of their fertile

land should fall to their lot. The Great War was the chief factor in promoting this agrarian reconstruction, for when the Rumanian territory had been freed from the invading armies, it was found that the psychological condition of the peasantry was such as to render impossible all hopes of continuing the cultivation of the estates in accordance with the old system. Realizing the importance of this great internal problem, the Government proceeded to bring about energetic and far-reaching reforms which affected all the big land estates without exception, including even the king's domains. Many privileges have already been granted to the people,



COSTUMES BOTH HOMELY AND HANDSOME THAT EXPRESS THE ARTISTIC PERSONALITY OF THE RUMANIAN PEASANTRY
 Young and old among the peasants delight in bright colours, and their vivid costumes, entirely characteristic of this beauty-loving nation, are worn with inherent grace and dignity. Far into old age the women carry their aptitude for fine needlework, and the big painted chests, which as young brides they brought to their new homes filled with the outfit of wifehood, contain beautiful specimens of their industry—a welcome legacy for posterity. Though the embroideries and colour scheme in general are Slavonic, they are richer and daintier than the Bulgarian or Serbian, and show a distinct Byzantine influence

Photo, Rumanian Legation

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but a number of these privileges still require to be established on a recognized and stable basis, otherwise the status of the landowner is not likely to be permanently improved.

The Government has admitted the justice of the demands of the landless peasant, and has introduced an extensive agrarian reform by means of which large areas of land have been expropriated in the public interest, due compensation being paid, and distributed in lots among the peasants. The work of expropriation is being carried on in the newly-annexed provinces, as well as in Old Rumania, where many thousands of peasants are in possession of small holdings. This reform assures the cultivation of the country's whole area. With their economic independence and their security of tenure guaranteed, a vast improvement in the domestic, intellectual, and political condition of the peasantry should be evident, resulting in the strengthening of the race and the consolidation of the state.

Most of the better-class Rumanians are a mixed race, and could with truth take to themselves a variation of the British formula and say: "Turk and Greek and Armenian are we!" Neither must the German influence, imported into the country by Prince Karl of Hohenzollern (Carol I.), be overlooked; nor yet the British influence, gentle and tactful, brought to bear upon her devoted subjects by Queen Marie, daughter of the late Duke of Edinburgh and wife of the ruling King Ferdinand, a nephew of King Carol.

But notwithstanding the numerous races that have intermingled with this people, the language remains indisputably Latin, and has much in common with Italian. It was not held in high esteem, however, and was practically left to the masses. In recent years some signs of the formation of a literature have shown themselves, and this is leading up to an awakened interest in the vernacular of the country. No people are richer in proverbs and folklore than the



FINE RUMANIAN NEEDLECRAFT

Deft fingers and exquisite fancy have attained the zenith of artistry in the choice embroidery displayed to such dainty advantage by this lady of Rumania

Photo, Rumanian Legation

Rumanians. The late Queen Elizabeth, King Carol's wife, a remarkably gifted woman—authoress, painter, musician, and linguist—known under the pseudonym "Carmen Sylva," translated a number of the popular stories into English; and Queen Marie, also endowed with literary talent, has translated some of these fascinating tales. The peasants, too, delight in telling them, and in singing traditional songs about the former days of their country's greatness and prosperity.

The Rumanians possess many fine qualities. They are self-confident,

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VANITY FAIR IN TRANSYLVANIA

Of her winter Sunday costume the richly-ornamented sheepskin is the chief feature, while the quaint jampot-shaped hat, handsome lace apron, and glittering trinkets, proclaim her a staunch and well-to-do adherent of Transylvania's traditional dress

serious, and steady. Unfortunately this cannot be said of the upper classes without considerable qualification. As already intimated, they are a mixed breed, with more of Greek in their composition than any other strain; and the admiration and respect which is due to the Rumanians generally cannot be accorded to these classes in particular. The Turks employed Greeks to govern the country for them, and during the eighteenth century Greek was the prevailing language of the educated and wealthy. It became a common

proverb that "He who is a cake-maker in Greece may be a prince in Rumania." The nobles followed Greek modes of dress, Greek social customs, and imitated them in every way, besides intermarrying with them.

The outcome of all this seems to be that the present nobility have no settled tradition of public service. They go to France for their education, and their ambition is to be as French as possible in their habits. After all, not an unnatural turn of mind for a Latin race! In the capital, French is as much spoken as Rumanian, and everywhere the educated Rumanian knows something of that language. Bukarest, the chief city and railway centre for the whole country, is known as "the city of enjoyment," or as "a little Paris"; it has, however, merely the surface show of its model, the appearance of gaiety and pleasure; the hard core of effort and seriousness which underlies the social

life of Paris is not to be found in the Rumanian capital.

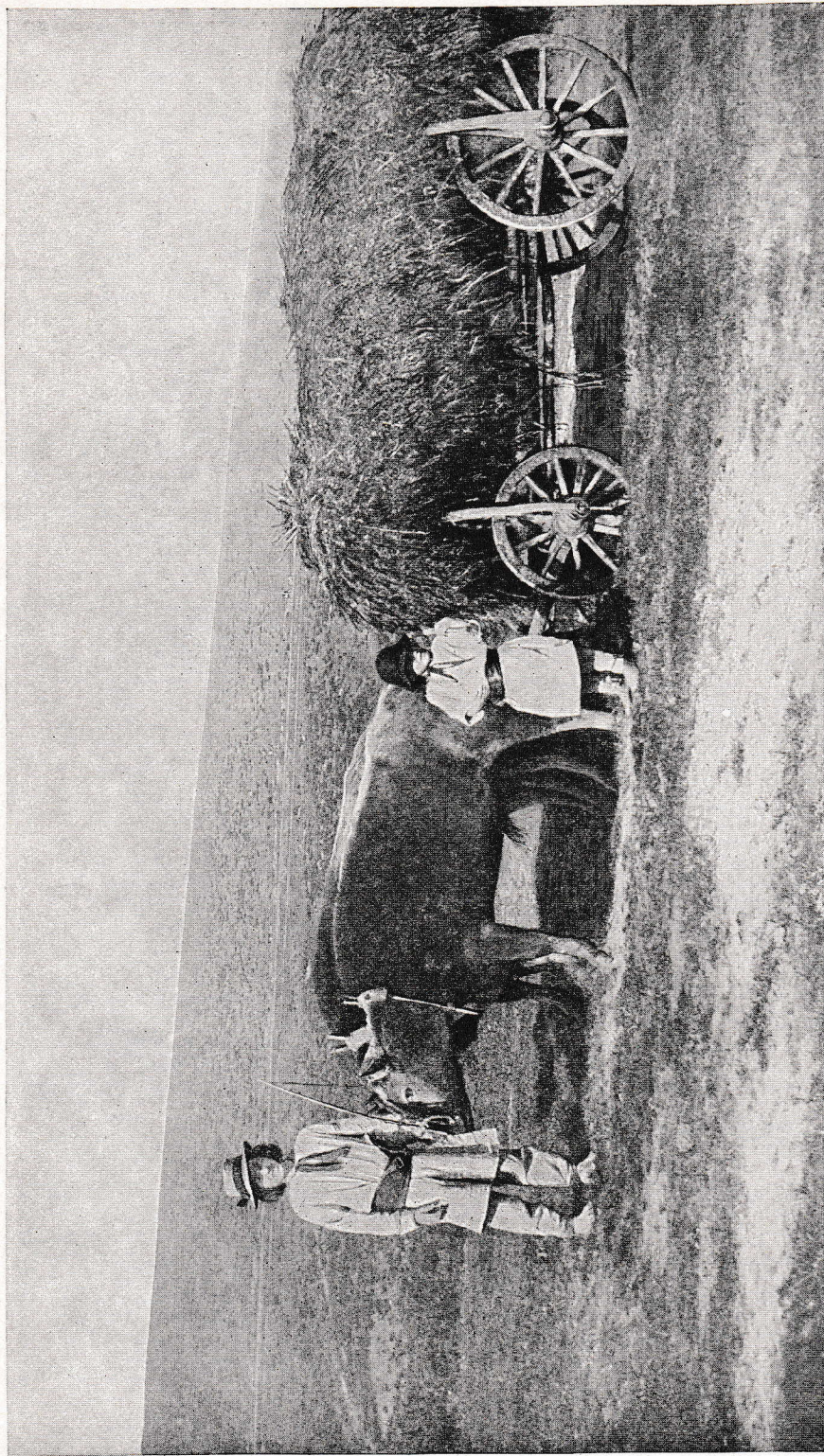
On the other hand, it must not be assumed that all better-class Rumanians are pleasure-loving and indolent. Many among them are vigorous, hard-working, plain-living people, not a whit inferior to those found in other countries. The difference, if any, lies in the lighter heart of the Rumanian. At the base of his nature he has a charmingly gay humour. Like most Southerners the Rumanians are a warm-hearted, hospitable people, delighting in the



HOUSEWIFELY PRIDE IN A BRAND NEW BARGAIN

The tub will serve for many household purposes, and in it this peasant wife will probably prepare the mamaliga, or maize porridge, the principal food of herself, her husband, and the children. The peasant's food at all times is simple and not too abundant, and the numerous fast days—some two hundred in the year—rigorously observed, find mamaliga ever on the table

Photo, Rumanian Legation



YOUTHFUL RUTHENIAN AGRICULTURISTS CARTING THEIR HAY CROPS IN THE HIGHLANDS OF BUKOVINA

Agricultural methods are decidedly behind the times in many parts of the Rumanian territory; the ploughing is chiefly done with the old-fashioned implement, and it is probable that the wooden plough is still extant. In hay-time and harvest the reaping is accomplished by the poorer peasants with scythe and sickle, and the crops are carted to their destinations on low wagons drawn by sedate, slow-moving oxen. The soil is rich and possesses considerable natural resources; and though they are backward in adopting improvements, the spirit of progress is not lacking in the peasantry

Photo, Florence Farmborough

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entertainment of friends, never so happy as when they can be of service to the stranger within their gates.

The "open-house" system is put into practice most strikingly. Good manners and an attractive personality combine to make the Rumanians agreeable and charming hosts. And yet these same well-to-do Rumanians trouble very little about those living outside the sphere of society in which they move and have their being. This indifference may well have been a chief factor in establishing the gulf between the peasant and the wealthy classes. Still, common to all, to the low-born son of the soil and to the aristocrat of palatial surroundings, is a certain pride of race; and the peasant exhibits this pride none the less emphatically because of its being held with restraint.

Character of the Rumanian Peasantry

Craving sympathy, he will nevertheless abstain from any attempt to draw it to himself; and an innate reserve forbids him to pour out his woes to the stranger, and still less to the moneyed folk of his own country, whose habit it was to hold the poor in contempt. So he plods through life somewhat sadly, with few hopes and an almost child-like submission to a hard lot. When the crops are good he rejoices; when drought withers the grain before it has had a chance to swell in the ear he meets his bad fortune with the apathy of an inveterate fatalist. In years when the earth scarcely yields the value of the seed put into it the outlook becomes dreary enough, for thrift is not conspicuous among the peasant's virtues. His own proverb might have taught him better: "Gather white money for black days" (*Strânge bani albi pentru zile negre*). This he will not do; he has an improvident nature, and money that comes his way is soon disposed of.

Many pretty customs, superstitious in origin, and stamped with the charm of antiquity, are still kept up for old sake's sake; and the festivals of the

Christian year are observed as important holidays and celebrated with elaborate ritual and ceremony. The religion and beliefs of the Rumanian have come to him largely by oral tradition, being handed down through generation after generation from father to son. These are accompanied by a professed simplicity, but the peasant usually insists, nevertheless, on a certain amount of rather ostentatious display in practice.

Symbols of Popular Faith

Like the Russians, Greeks, and Bulgarians, the Rumanians belong to the Eastern branch of the Orthodox Church, but the services are everywhere conducted in their own tongue. "Icoane" or icons, sacred pictures of Christ, the Virgin Mother, or some wonder-working saint, are hung up in their houses, and suspended in front of them is the lighted *candela*, a little lamp with olive oil and a floating wick. Quaint old crosses are met with about the countryside, some of painted wood, others of carved stone; impressive symbols of a people's Faith, and well in keeping with the melancholy and originality of the land. Beautiful monasteries, convents, and churches, many hundreds of years old, lie hidden among the mountains and valleys in secluded spots of beauty; venerable, stately sanctuaries, strangely picturesque, whose origins are wrapt in a veil of legends.

Priestly Influence on the Masses

The priests, generally called "popas," are not regarded as the shepherds or teachers of their parishioners, but rather as magicians or conjurers possessing supernatural powers, to be paid for, when needed, at such solemn moments as baptism, marriage, or death. As a rule they are ignorant and somewhat rapacious, but there are among them honest men, simple, kindly Christians, who do their best for the people in their care. As a whole their influence upon the masses has been but slight, and their teachings have been so marred by



BELLES OF BUKOVINA IN THEIR BRIGHTEST AND BEST

Many and varied are the costumes in vogue among the peasants of Bukovina, where the country maidens deck themselves in brilliant homespun, hand-worked garments, never averse to striking a note of originality when possible, as is exemplified by the headdress of the girl to the left, from which long skeins of bright red wool depend, falling about neck and shoulders like luxuriant tresses

Photo, Florence Farmborough

their ignorance and vicious practices that the peasant refuses to attach special weight to their authority. He is not without some insight, and for long years past, despite his lack of education, has been trying in his own unobtrusive way to solve the mighty problems of the world, seeking for answers to the eternal Whence? and the no less absorbing Whither?

Towards the priesthood his attitude is for the most part respectful. In order to meet the fees required for various religious rites, he will willingly deny himself; but with this readiness to comply with Church usage goes a subtle

kind of scepticism and superstition, especially when dealing with the priestly brotherhood "out of hours." A chance encounter with one of the clergy inevitably gives rise to misgivings of such force that the man will throw after the priest's retreating form some small twig, straw, or other object, accompanied by a suitable imprecation guaranteed to ward off evil. A common saying in the country is "Great is God, but clever is the devil" (Mare-i Dumnezeu, dar mester e si dracul), and the peasant's fear of the one is by no means weakened by his faith in the Other. In Transylvania (a part of the Roman

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province of Dacia under the Emperor Trajan, whose name is still held in honour in Rumania) the priests are more in sympathy with the people and more trusted by them. This is partly because many of them acted as leaders of a movement fanned into activity by Hungarian oppression. When in 1868 Transylvania came for the second time under Hungarian rule, the Magyarisation of the province was carried on with a cruel persistency. Although the Rumanian element was by far the larger, no adequate representation was allowed, while their language and religion were neither recognized nor respected.

These tribulations are now over, and the Rumanians of Transylvania are re-united with their blood relations in Moldavia and Wallachia. They will probably prove the strongest influence in Rumanian affairs, being more

vigorous and enterprising than the people in the older provinces. They are also better educated, some million and a half having been brought up in schools maintained by Roman Catholic religious orders.

In the formal Note in which Rumania intimated to the Austrian Government her entry into a state of war (August, 1916), it was mentioned that the decision had been taken because Austria-Hungary, hostile to all domestic reform that might ameliorate the life of the people she governed, was as prompt to sacrifice them as she was powerless to defend them against external attacks. Now that Rumania has received back her former provinces and independence, and is setting herself to bring about an internal reform similar to that emphasized so strongly in the aforesaid Note, an era of glorious progress should



LIGHT-HEARTED VAGRANTS WHO CLAIM THE FREEDOM OF THE ROAD

Though their capability as masons and tinkers, their magic, and their wild and beautiful music bring them into constant contact with the Rumanians, the gypsies, or *tzigani*, are still looked upon as a despised race. Tattered and unkempt, but of graceful build and handsome features, they pass their days in the untrammelled fashion characteristic of their race from time immemorial

Photo, Sir H. H. Johnston



DANCING BEAR OF A RUMANIAN GYPSY NOMAD.

The ungainly pet is captured as a cub, often with great risk to the gypsy captor, and is reared and tamed by him with no little trouble; then, attached to a strong chain, it is led from village to village and put through its paces in every courtyard, where its performance invariably meets with some reward, as it is considered unlucky to turn away a dancing bear.

Photo, Rumanian Legation



STALWART FOLLOWERS OF A LONG FAMOUS MOLDAVIAN INDUSTRY

Cattle-breeding has long been an important business of the Rumanian, and in past years large numbers of Moldavian oxen were exported, their widespread renown being responsible for much successful bargaining on the part of dealers who, towards the end of the seventeenth century, could dispose of the oxen in Danzig at a price ten times higher than the figure paid for them in Moldavia

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FASCINATION OF THE PASTORAL LIFE

Many Rumanian peasants—men like this sturdy trio—desert agriculture in favour of pastoral pursuits, preferring the freer life of the shepherd to the more arduous existence of those whose workaday life is spent in tilling the soil

be confidently expected. Since 1913 the Rumanian territories have more than doubled, and it is of interest to compare the seven and a half millions of nationals found in Rumania in 1916 with present numbers, now that most of her children in the restored provinces of Transylvania, Bessarabia, Banat, and Bukovina, are once more safely housed within her frontiers. Out of the seventeen million inhabitants of the present Kingdom of Rumania, about fourteen million are pure Rumanians—85 per cent. of whom are peasants—while a considerable number still have their homes outside the

country's boundaries. Among the latter are the Vlachs; and certain communities of these may be found roaming in Albania and Thessaly, as well as in the regions lying towards the Adriatic coast. Restless shepherds, ever wandering over hill and plain, they were marked out by David Urquhart long ago as "these hardy mountaineers, nowhere fixed, but always to be found where the wolves have dens and the eagles nests" ("The Spirit of the East," 1838). In East Transylvania a vast colony of Hungarians still remains, and among other alien citizens are Jews, a numerous and not unimportant section of the population, most of the retail trade being in their hands; also a sprinkling of Germans, Bulgarians, Greeks, Turks, Tartars, Serbs, Poles, Ruthenians, Ukrainians, with a number of Russians, chiefly refugees.

The gypsies, or tzigani, must also be reckoned as a distinct race. They are very numerous, some of them living in settlements, others leading a nomadic life. To pass a gypsy encampment is a strange experience. The men with long hair floating round their shoulders; the women prematurely old, with brown, wrinkled features at twenty-five, wearing brilliant shawls and kerchiefs; the elfish children with bright eyes and thieving fingers. They look like some tribe that has been sleeping since the Middle Ages, and has just awakened to new life.

The Rumanians, though musical by nature and often skilled performers on violin, cobza, flute, and other national

RUSTIC RUMANIANS
Their Artistry & Industry



She has tilled the earth and sown the seed, and now, sickle in hand, this Rumanian lass reaps with pride the reward of her past labour



This Rumanian dairymaid fulfils a double task as, plying with busy fingers the universal spindle, she guides her cattle home at close of day

Photo, Rumanian Legation



Her nimble fingers have been busy for many a long day that she may face the world resplendent in this—the Sunday costume of her choice

Photo, Kankovszky, Budapest



*In the Eastern Carpathians women's tasks are long and arduous,
yet this girl's sweet face stands surety that discontent is to her unknown*

Photo, Kankovszky, Budapest



Among the folk of rural Rumania are many young girls who, lovely of face and of figure, would make perfect models for the artist's brush

Photo, Rumanian Legation



Their gay costumes adorned with multi-coloured embroideries glow like rich jewels in the soft verdant setting of the Dobruja countryside

Photo, L. G. Popoff



Embroidery and ornamentation have always had pride of place in the Rumanian wardrobe, and this yeoman family is no exception



Very loyal is the Rumanian peasant woman to time-honoured customs ; to-day spinning is still one of her distinctive occupations

Photo, Kankovszky, Budapest

instruments, are excelled and supplanted by these tzigani. The latter have a wonderful, natural talent for music, and many make it their business in life. The "lautari" (gypsy musicians) are in great request for Sunday dancing, weddings, and feast days of the peasantry. These musicians are even welcomed in aristocratic circles; at entertainments in Bukarest and in Jassy some of them are known to command from 200 to 300 francs for a few hours in the evening. The gypsy music of Rumania has a distinct strain of melancholy running through it, very different from the wild and fiery music of the Hungarian wanderers.

The Carpathian mountains lend to the land great beauty, especially in Bukovina, and their lower slopes are rich in pasture and in cultivated ground. To the traveller the plains seem unattractive, endless, and dusty, but to the husbandman they are all that can be desired. The sea coast is short,

but there is an excellent port, Constantza, which is also a seaside resort, thronged in summer with merry pleasure-seekers. At Cernavoda, between Bukarest and Constantza, the railway crosses the Danube, by means of the famous bridge over ten miles in length. No river could be more valuable as a highway in peace, or more strategically useful in war than the Danube.

Contemplating the broad, slow-moving current, the imagination is stirred at the thought of all the history that has been made on its banks. Ever since men



GUARDIAN OF A HIGHLAND SHEEPFOLD

Among the higher slopes of the Rumanian uplands he leads a lonely existence, sheep and dogs his constant companions; the long vigils relieved by his piping which filters like a plaintive fairy melody through the silence of the mountain solitudes

combined to form tribes and nations or were merged into races, they have fought and struggled for the possession of this mighty river. The territory of the Dobruja, situated between the Danube and the Black Sea, has been the scene of battles innumerable, but never one so great, so sanguinary, or so decisive of the largest issues, as the struggle in the autumn of 1916.

Though almost entirely without schooling, the Rumanian country-folk are shrewd in many matters, especially those relating to their well-being. Of



NOMAD SHEPHERDS OF THE SOUTHERN CARPATHIANS

None knows the foot-tracks winding about the pathless mountains as the Rumanian shepherd who with his flocks and fierce sheep-dogs wanders among the maze of heights, sharing the solitude with the agile chamois and the eagle that wheels and circles overhead. As winter approaches he descends with his sheep into the plains, only to return to the highlands at the first warm breath of spring



SIMPLE SUMMER SHELTER OF THE RUMANIAN SHEPHERD

The hut of the shepherd is a primitive little structure chiefly made of branches and brushwood. Here he passes the night on his bed of bracken, and as dawn breaks dons his sheepskin, calls his dogs, and guides his flock to the day's pasture-ground. A simple solitary life, yet true to the sacred tradition of the original pastoral ancestors of the Rumanian race



FAMILY LIFE AS SEEN IN RURAL RUMANIA

The peasant's log-house is often very quaintly built, with massive walls over which a thick thatch protrudes, and a veranda running the length of the small home. Within, the scene, though poor, is not without comfort, and a touch of warm colour is given by bright rugs, woven by the peasant mother whose clever fingers are responsible for the picturesque appearance of herself and family

Photos, Florence Farmborough



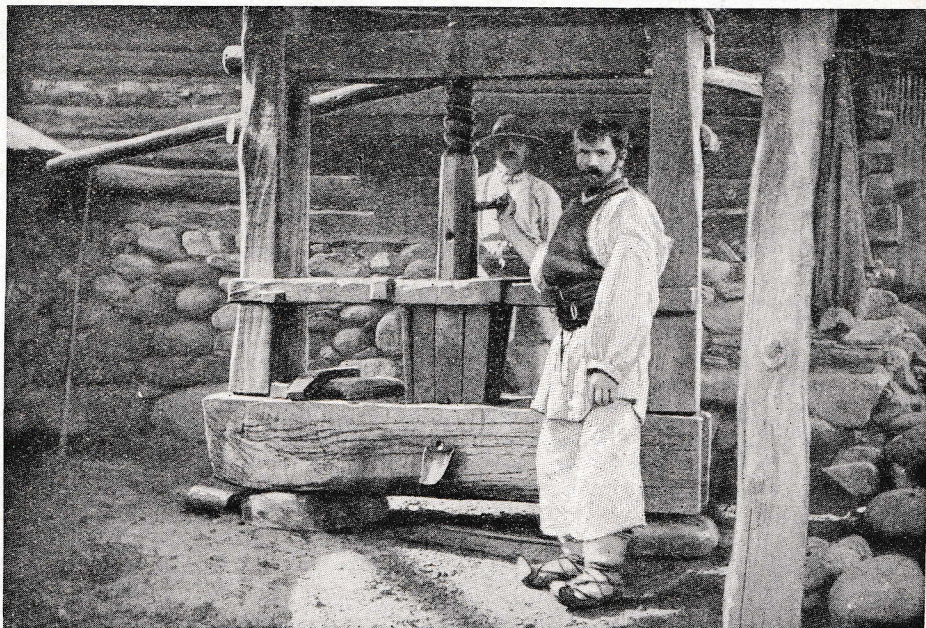
THREE GENERATIONS OF RUMANIAN RUSTICS AT THEIR TIMBER HOME

While a young husband will sometimes be able to afford a new house for his young bride it is quite common to encounter grandparents living under the same roof with their children's children, though in the larger shanties, for peasant houses are little more, the younger generation may occupy an outhouse. Even in her leisure moments the Rumanian housewife is seldom seen without her distaff

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nature they have a bountiful knowledge, and are keen observers of weather signs. They can rival the English farmer in trenchant complaints about the uncertainty of their climate, and are equally competent to make a forecast of the weather. In the national diet, maize forms a large element. It is eaten in all manner of forms, even raw when young and freshly-gathered from the reed-like stems. Boiled or baked, the

chillies), and extremely unpalatable to the untrained taste. On reaching maturity these pods become a bright red, so that the custom of stringing them like onions and hanging them on the walls of the huts is a singularly effective one. Against the dark, weather-stained beams, or the spick-and-span whiteness of a cottage exterior, these brilliant splashes of colour are very pleasing to the eye. Before the Great War



OLD-WORLD VINEGAR PRESS IN A RUMANIAN VILLAGE HOME

By dint of industry and ingenuity the peasant is able to provide himself with no mean array of creature comforts. Many a husbandman is his own carpenter, wheelwright, bootmaker, cobbler; builds his own house, makes his own stove from home-manufactured bricks, and fills in any free time by preparing cheese, vinegar, and tzuica—an alcoholic drink distilled from plums

young cobs may be seen on all peasant tables. When ripe the hard kernels are ground to powder and used for making cakes, or, as is more customary, porridge, known as mamaliga—similar to Italian polenta—and eaten either hot or cold, sometimes with branza, a cheese made from the milk of sheep. Butcher's meat seldom finds its way into these humble homes; the chief table delicacies are poultry and pigs, which usually form part of the peasant's livestock.

Vegetables are grown in plenty. A special fondness is shown for pepper pods, known as ardei (in England called

vegetables were supplied everywhere in Rumania by immigrant Bulgarian market gardeners—vegetable gardens being known as "bulgarii." They are now slowly picking up their old occupation, for Rumanians in towns must have vegetables, and the peasants are not the people to take up a new trade suddenly.

Over and above the house and land work, which appear to absorb most of their time, the women and girls occupy themselves with embroidery, and their exquisite productions are renowned throughout Europe. Family garments are made generally by hand; the



SOAKING THE FLAX IN THE JIU RIVER NEAR CRAIOVA

The Rumanian peasant woman works her hemp and flax through all the various processes, beginning from the very seed up to the eventual linen fabric. In the stream or shallow waters of a river the straw is soaked, and then pounded and worked until it becomes soft and pliable, when a large comb is repeatedly drawn through it, leaving it in a fibrous and stringy condition ready for spinning



STACKING AND CARTING THE FLAX ON A SANDY RIVER BANK

Women take special pride in tending, bracking, combing, spinning, and weaving their flax crops, and, after the large bolts have been bleached, in fashioning the fabric into the numerous articles of which the peasant's wardrobe and household linen are comprised. The linen garments are then beautified by the exquisite embroidery for which the women of Rumania have long been famed

Photos, Georg Haeckel

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growing, spinning, and weaving of flax constitute in Rumania an industry of many centuries' standing. For Sundays and holidays, every girl has an embroidered blouse to wear, with a pretty kerchief to arrange over head and shoulders. Gay colours and ornaments are the delight of both young and old. The men's gala costume makes them look like the brigands of a comedy opera. Their sleeveless sheepskin coats are worn with the leather outside, with much coloured sewing to brighten it up. Sandals of goatskin are worn in summer, high boots in the cold weather; these they frequently make for themselves; in short, nearly everything necessary for wardrobe and for household use, including even the stoves, is of home and hand construction.

While dancing is the chief amusement and favourite Sunday pastime of the younger generation (the national dance is the Hora, a round dance, popular all over the Balkans), drinking may be said to be that of the men more advanced in years. Although during the week the innkeeper rarely has a customer, the peasant is seldom without some alcoholic drink in the public-house on Sundays. Here he meets with friends with whom he may pass the time in a sociable manner, forget the hardships of his troubled existence, and laugh and drink until perhaps he even forgets the wisdom of that saying of his: "Drink, but do not drink thy sense" (Sa bei, dar sa nu-tzi bei mintzile).

Spring in Rumania is of short duration. Summer, however, begins in April, and the hot weather often lasts into November. The winter is less severe than in Russia, but snow lies upon the mountains from December until March. In the plains, unless there happens to be a wind blowing, it is seldom very cold. Harvest comes early, and on good land it is possible to take two hay crops—sometimes even three. Women take more than their fair share of work in the fields, and are considered more laborious



YOUNG HOUSEWIFE OF SILISTRIA

All the fine stitching is the work of her hands, and the delicate designs, enhanced by shining sequins, speak of a refined taste and an unparalleled industry

Photo, L. G. Popoff

and painstaking than their men folk. Short-lived though the spring may be, it is a time of wonderful beauty, transforming the countryside into a fairy-land of delicate pink and white blossoms. On all sides fruit trees abound; they fringe the roadsides, line the hill-slopes,



SORTING THE MAIZE COBS: MAMALIGA IN ITS CRUDE FORM

The maize harvest is a busy season in Rumania, for the maize fields are numerous and extensive, but willing hands are not lacking during the garnering of the mature maize cobs. The golden kernels, separated from the woody core, are ground into powder and prepared by the housewife in various forms, one of which is mamaliga, a kind of porridge, the principal dish of the peasantry



TESTING THE YOUNG COBS IN A RUMANIAN MAIZE PLANTATION

Before the sixteenth century, when maize was imported into Europe from America, millet was the chief food of the Rumanian. Now maize constitutes his staple diet, and there is scarcely a peasant holding that does not possess its miniature plantation. When quite young the maize cobs make a palatable dish, boiled or roasted, and while still green the kernels can be eaten raw with much relish

Photos, Florence Farmborough



RUMANIA: PEASANT MAIDEN IN PICTURESQUE ATTIRE

In the simple everyday attire of this peasant girl the Rumanian love of lively colours and the native skill in harmoniously blending them eloquently assert themselves

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cluster about the plains, encircle and intersect the hamlets in picturesque confusion. That their fruits are not always of a cultivated or even a palatable order is of no great consequence to the peasants, who make use of them to suit their needs. A favourite beverage of theirs, called tzuica, is prepared from plums, and, if carefully distilled, makes a light, tasty kind of plum brandy.

For splendour of colour the early autumn is supreme over every other season. When the harvest is at its height Rumania may be seen in her most attractive and most brilliant aspect. Then it is that the fruits of the earth are gathered in, and the wide fields of grain are stained here and there by the vivid, bright-hued costumes of the peasants. With skin healthily bronzed by long exposure to wind and sun, their movements full of easy grace and vigour, one may

watch them without weariness by the hour, for, in truth, harvesting is carried on with a glad energy that would cast a spell over the most sullen and unresponsive disposition.

Frequent laughter of children and constant cheerful chatter can be heard, while every now and then a voice will fill the air with the quaint lilt of some well-known folk-song; this will be taken up in the chorus by other voices, some perhaps even old and quavering; for the golden time of harvest, with its soothing influences springing up from the rich, ripe earth, seems to knit all hearts in kindly concord. Not far off, and generally alongside a highway, some



YEOMAN COUPLE OF TRANSYLVANIA

The lives of the Transylvanian peasantry are spent in an unrelenting round of toil, but their love of independence keeps them faithful to the land, and they prefer tilling the earth to acting as servants in the towns

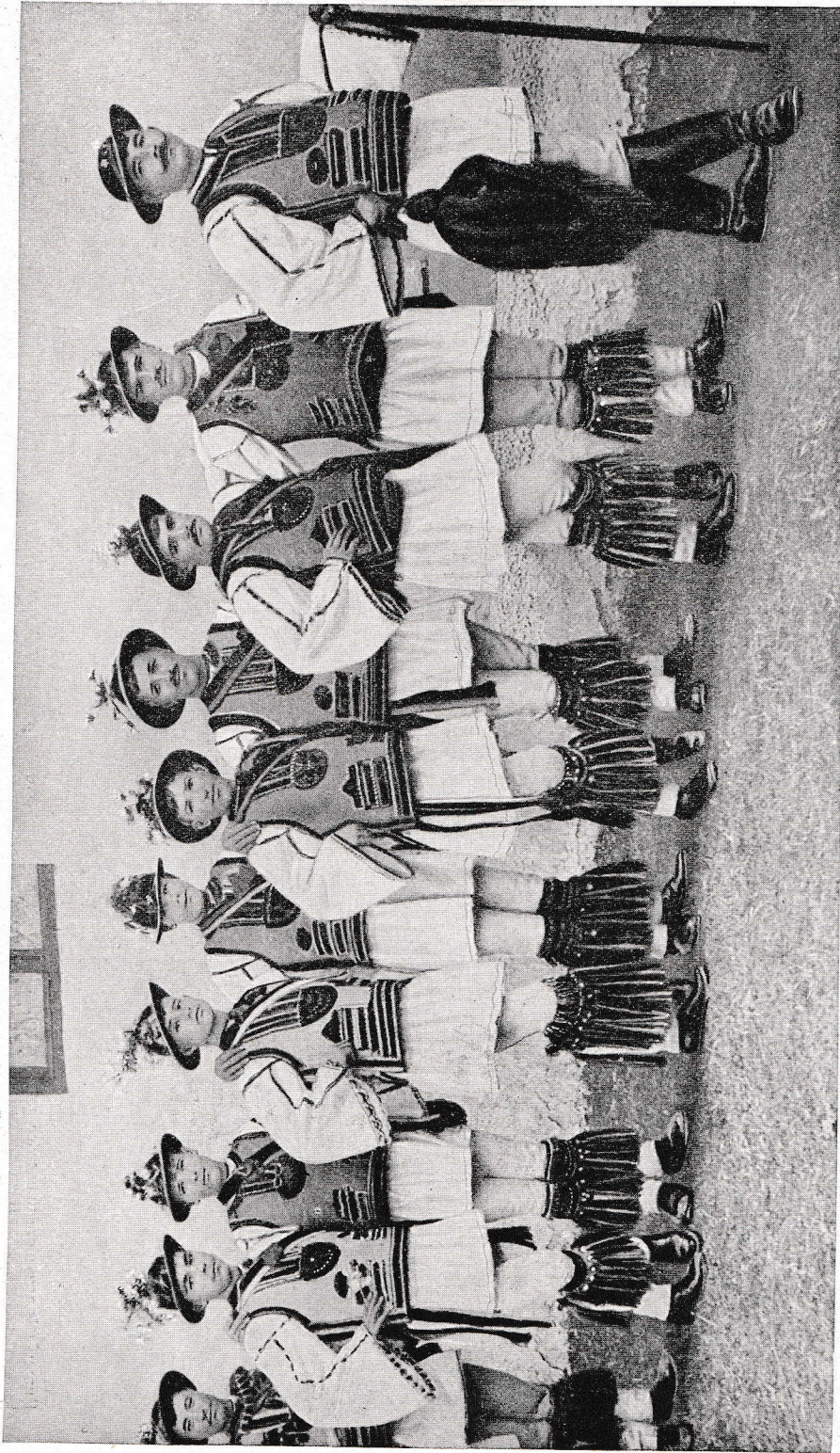
tall tree or a cluster of trees will denote a well. Here the workers will come at intervals to fill their earthenware jars with cool water, or it may be to rest awhile in the grateful shadows of the overhanging foliage.

Sometimes a stone or wooden cross stands near, a memorial to someone who had passed away, and whose last thought had been to bequeath a well to the thirsting, travel-stained fellow-creatures he was leaving behind him. Only when evening is fast approaching will the workers lay down their implements. Then the horses, little, lithe, unlovely things, with large bones and elongated necks, or usually a pair of



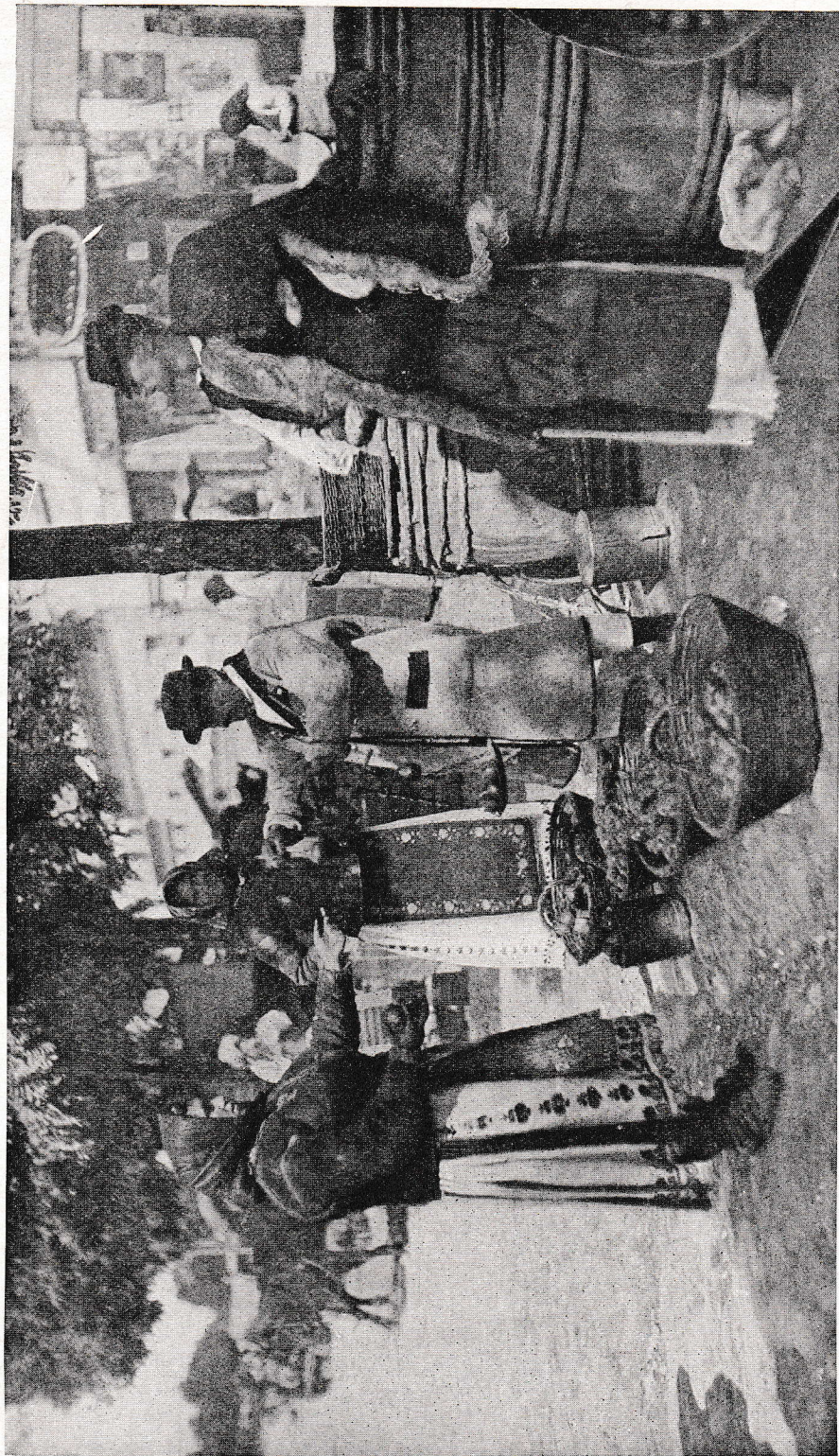
WAITING TO STREW FLOWERS BEFORE THE ROYAL PROCESSION AT THE RUMANIAN CORONATION AT BUKAREST

Rumanian festivals are never lacking in colour or animation, and the royal procession which took place in the capital on the day following the coronation of King Ferdinand and Queen Marie, at Alba Julia, presented a typical scene. A vast number of people gathered to witness the pageant, to which an extra bright touch of beauty was added by groups of young girls who, dressed in picturesque costumes—varieties of the national dress—blazing with colour and rich embroidery, held armfuls of gorgeous flowers with which they strewed the royal route.



PEASANTS FROM TURNU SEVERIN ATTIRED IN READINESS FOR THE PERFORMANCE OF AN ANCIENT DANCE

Among the numerous amusements of the Rumanians are many theatrical performances, one of the most interesting of which is the dance of the Calusare, or Caluscheri, said to be of ancient Roman origin. Groups of young men are initiated into the mysteries of this dancing brotherhood and, having undergone a special training, assemble together on certain days of the year, chiefly Trinity Day, to give performances at the various houses. They journey from village to village, and from district to district, but these dancing tours never last longer than nine days



COUNTRYMEN OF THE BANAT MARKETING THEIR GARDEN PRODUCE IN A SUBURB OF TEMESVAR

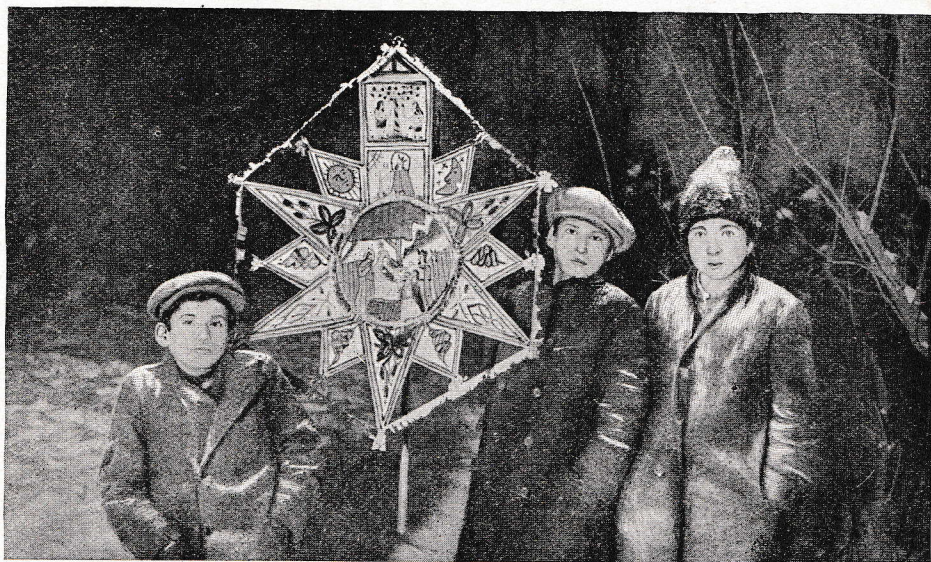
Rumania is now more than twice as large and twice as populous as it was before the Great War. The old state has expanded all round from the Black Sea to the Danube, except along the Danube itself, which still remains the frontier between Rumania and Bulgaria. The Banat, formerly Hungarian territory, is one of the new additions, its capital, Temesvar, consisting of the city proper and several suburbs. Despite the vicissitudes of recent years, life flows smoothly in its streets, and peasants barter and bargain with the old-time commercial vigour

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oxen—ungainly, mouse-coloured, soft-eyed creatures—will be harnessed to a long, low cart, and the little cortège will begin its homeward journey down the endless straight road, thick with white dust which rises in clouds and envelops cart and all as with a filmy grey veil.

Ofttimes the sunset—and the autumn skies of Rumania are almost unequalled in their fiery brilliancy at eventide—spreads its warm radiance upon the toil-worn workers like a heavenly blessing, softening the landscape, promising great things for the morrow, and giving

these humble landmen encounter every hardship with a stoicism almost fatalistic. It is this very resignation that invests them with a dignity and a nobility all their own. Inaccessible to foreign influences in the mountains, their fathers guarded the ancient traditions of their race; to-day, in the plains, the peasants still hear the prophetic voice of the past. Between them and nature there exists a communion intimate and profound; the lore of all the countryside is in their keeping; from it they deduce their philosophy,



CHRISTMASTIDE CUSTOM IN RUMANIAN VILLAGES

A great event at the Rumanian Christmastide is the appearance of this resplendent Star of Bethlehem. Made of wood, in the centre of which is a representation of the Holy Family and the Three Wise Men, covered with gilt and painted paper, and decorated with paper frills and little bells, it is carried through the villages by schoolboys who sing carols relating to the birth of Christ

Photo, Underwood Press Service

a sense of restful peace to those whose long day's work is over.

From a short distance away the villages look neat and comfortable, but many of the homes are almost unfit for habitation. The better cottages are, however, whitewashed, and stand snugly in small gardens. The roads are very fair, and the country generally has a civilized appearance; but the more intelligent among the people complain that very little is done to improve or civilize them. A strangely-enduring, reserved people,

their serenity, their simplicity. A well-known Rumanian statesman once alluded to them as: "The peasants—the most numerous and most interesting part of the Rumanian people." He was right. The peasants of to-day are even as the peasants of yesterday, whose ancestors were numbered among the legionaries of the Emperor Trajan. They stand for all that Rumania stood for in the past, all she stands for in the present. They are unchanged and unchangeable. "Romanul nu pierie!"



PICTURESQUE CEREMONY OF BLESSING THE WATERS IN A COUNTRY VILLAGE OF RUMANIA

This religious ceremony takes place annually on January 6 by the riverside in many country districts of Rumania, and also on the bank of the Dimbovitza, the river on which Bukarest, the capital, is built. Crowds attend the ceremony, dressed in their best, and devoutly follow the religious service conducted by the head priest. It is customary for the Metropolitan, invoking the blessing on the waters of the Dimbovitza, to throw a large cross into the river, and the person who succeeds in bringing it ashore receives a monetary reward from the King

Rumania

II. From Roman Days to the Present Time

By E. C. Davies

Author of "Tales of Serbian Life," etc.

LONG before the Roman eagles marched into the Carpatho-Danubian territory known to-day as Rumania, a civilization having its roots as far back as the neolithic period was already in existence.

The essential unity of that primitive civilization is shown by the similarity of weapons and tools, tumuli, and remains of early dwellings from Transylvania to the Black Sea; and thus the conquest by Trajan of the last king of the Dacians, lineal descendants of this primitive Thracian people, was an incident in the life of a nation rather than a creation of a new race as many would have us believe.

The genius of Rome, however, succeeded in welding conqueror and conquered closely together; and the Roman culture left a lasting impression upon the people. For nearly two centuries Rome governed the Daco-Roman people which resulted from this colonisation, and the rich towns with their temples and amphitheatres, basilicas, and mosaics seemed the epitome of the stability of the Latins. Yet the territorial unity of the Carpathians and the Danube lands was destined to perish for a while; after long fighting against the Goths the Emperor Aurelian led his legions out of the country; and in a few years' time Rome and the power of Rome had passed before the coming of the barbarians.

With the disappearance of the administration of Rome went also all that was of value in the economic development of the country; the roads were no longer safe, the fine towns were destroyed, and the culture of Rome, though not forgotten, sank into abeyance.

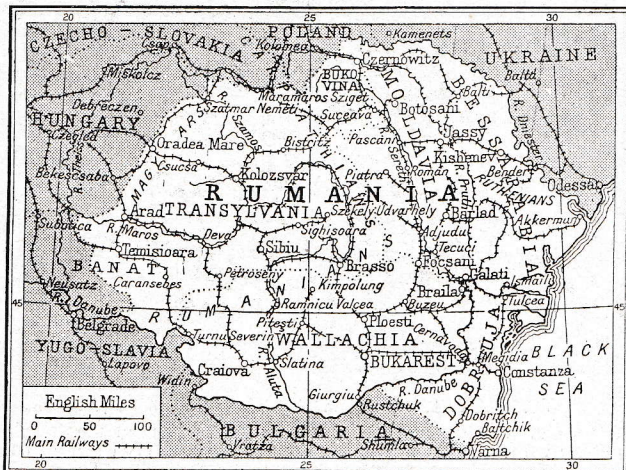
Yet though the domination of the people of the Steppes, Goths and Vandals, Huns and Avars, lasted for several centuries, it left strangely little trace upon the life, manners, or language of the Rumanians. On the contrary, this people, descending from Dacian shepherds, Roman soldiers and Italian farmer emigrants, remained truly "Homo Romanus,"

indissolubly linked to the ideals and to the authority of Rome.

Only the Slavs, through the medium of agriculture, succeeded in leaving traces of their own tongue on the essentially Latin Rumanians, who for the most part remained jealous of all foreign infiltration, impregnated by a profound ethnical instinct of unity which, though it did not for many years find an outward political expression, yet stood them in good stead against the Catholic feudal power of Hungary, which throughout the whole of the tenth and eleventh centuries was the dominant factor in Rumanian life.

Magyar and Saxon alike—the latter colonists given special privileges in Transylvania with the object of weakening Rumanian unity—endeavoured to institute feudalism as an order; but the Rumanians clung tenaciously to their ancient Latin laws and customs.

The invasion of Hungary in the thirteenth century by the great Tartar chief Jenghiz Khan stopped this enveloping movement, and broke the power of the Magyar. Under the powerful Jenghiz the lands from Central Asia to the Carpathians formed one economic and political whole; and the Rumanians, whose territories were crossed by trade routes leading from north and west to Akerman and Braila—which town was the principal Danubian port as far back as the year 1300—began to derive great benefits



THE KINGDOM OF RUMANIA



TWO STALWART MEMBERS OF A DANCING BROTHERHOOD

The dress of the Calusare dancers differs but little from the Rumanian national costume, but is decorated with coloured strings and flowers, and a heavy fringe of coloured string with bells, which tinkle gaily at each movement, is hung below the knee. These men, who enjoy the reputation of professional dancers, are now to be found principally in West Wallachia and South Transylvania

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from the commerce which passed to and fro along their borders.

It is possible, too, that the gradual gathering up of the Tartar power towards Russia proper may have stimulated the political development of the Daco-Romans, that autonomous Christian people which had hitherto lived under its judges and voyevods (or district governors) apparently incapable of forming a strong political organization on its own account; It was in that district which had known Tartar domination most intimately that we hear of the rise of Bassarab, founder of the first national dynasty, and known as "The Great Voyevod of all the Rumanian lands." Yet that principality, possessing a "frontier sense" for the first time in its existence since the days of the Romans, would have vegetated so far as its economic life was concerned had not the basis of this been laid by the Tartars some half-century before.

Two events contributed to the tardy development of the Rumanian state at this period: the recrudescence of the political activity of the Magyars under their new Angevin dynasty and the advent of the Ottoman Turks. For another century the Rumanians were buffers between these two powers, hurled from the Carpathians to the Black Sea in the course of the never ending combats, mutilated, separated, prevented from taking any advantage of the stability of government and self-development which the close of the Middle Ages might otherwise have granted them.

Union of Wallachia and Moldavia

Yet perhaps this division helped them to survive as a national entity; and in 1352 Hungary, for her own ends, created a definite Moldavian territory under a Rumanian, Sasul, which presently entered into that rivalry with Wallachia which was to last until the final union of the two principalities into the Kingdom of Rumania. That Moldavia developed more quickly than Wallachia is probably due to the fact that the great trade routes down the valley of the Sereth rendered necessary the establishment of a stable political order in the eastern principality.

On the death of Janos Hunyadi, great champion of Christendom against the Turks, his mantle fell on the twenty-year-old shoulders of a Moldavian prince who as Stephen the Great carved out for himself a lasting shrine in Rumanian history. For nearly half a century Stephen ruled with exceptional bravery and political wisdom, fighting a long succession of battles against the Turks, replacing the old wooden buildings by strong stone castles, building over a hundred churches, and entering into

negotiations on equal terms with the princes of the Christian League.

The treachery of a Wallachian neighbour brought about his defeat on the borders of the "White River," where the flower of Moldavian nobility perished in 1476. Stephen fled to the mountains and there maintained a desperate guerrilla warfare which lasted until he felt himself again sufficiently strong to attack the Turk; and in 1481 he had reconsolidated his power until he was ruler from the Pruth to the Iron Gates, and from the Carpathians to the Danube.

Turkish Pressure and Rumanian Decadence

It would have seemed that all danger from the Turks was over; but a caprice of the Turkish Janissaries forced another war, and in 1484 the Turk was master of the key ports of the Danube. Had the Christian League given help to Stephen all would yet have been well; but the peace signed in 1487 between Poland and Turkey sealed his hopes, and though after his death the empire he had created held together for nearly a century the hand of the Turk waxed heavier, and the purely Rumanian civilization suffered decadence during the end of the sixteenth and a considerable part of the seventeenth century. Perpetual rivalries for the throne left the provinces in a state of turmoil, and there was a continual pressure on the part of Turkey.

The emigrations of the persecuted boyars or landowners into Transylvania proved a potent factor in bringing together the scattered members of the race. To this end also contributed the traders who came and went across the mountain passes, and the shepherds who, following their eternal custom, migrated from the mountains to pasture their flocks on the plains during the winter, and who by their wanderings kept alive the Rumanian traditions and tongues in outlying districts where these might otherwise have perished.

Exploits of Michael the Brave

Other influences were at work, subtly modifying the simple character of the Rumanians: traditions of Byzantium, the influence of the Eastern Church, the peregrinations of the Slav monks, the Turkish love of luxury and jewels, ostentation and intrigue, the last most specially fermented by the Greek-Levantine who swarmed in Constantinople and were presently to invade Rumania like locusts.

One of the greatest figures in Rumanian history is the Wallachian prince Michael the Brave, whose memory is still worshipped in Rumania. Michael at the head of his boyars waged glorious combats against the Turks, and sword in hand

RUMANIAN HISTORY

drove them from the land. Like Stephen the Great, he had his White River, and was obliged to seek refuge in the wooded heights of Transylvania; like Stephen he returned at the head of an army and was again victorious.

The Sultan made overtures of peace, and Michael should perhaps have stopped his victorious career at this point, resting content with the peaceful development of his principality, for treachery was at work among the "most Christian" rulers. Political events, however, called him to Transylvania, where the Rumanian population received him with open arms, and where by political sagacity he was able to gain over Saxon and Szekelers alike.

Strife under the Shadow of the Porte

After a brilliant invasion and conquest of Moldavia he returned to Transylvania; but treachery was again too much for him, and he was slain by the Walloon soldiers of that emperor, Rudolf II., to whom in the monastery church of Dealu he had sworn allegiance three years before, and where his severed head was secretly carried by faithful friends after his murder in 1600.

After the death of this, perhaps her greatest prince, Rumania was again torn by faction; and a long line of undistinguished princes ruled under the shadow of the Porte. The incessant strife which the boyars waged against their rivals made for the honour and glory of the great families, but only enhanced the sufferings of the unfortunate peasants and serfs. Yet it was at this period that the first beginnings of Rumanian literature had their birth in the forms of chronicles of chivalry—which were the source of a great future movement towards a national renaissance.

Saved by the French Revolution

There was nothing left of the chivalry of Stephen and Michael; instead, in the days of Phanariote domination the rulers were pliant and submissive, diplomatic and peaceful, the best type of these being represented by such a prince as Constantine Brancovan, who during a long reign carried on the traditions of architecture, letters, and religious organization begun by the great warrior princes. Under the Phanariote princes who followed this ruler Rumania during the eighteenth century became the prey of Austria and Russia, whose rivalries were to be added to the deadening hand of Turkey already stretched out over exhausted Moldavia; and only the coming of the French Revolution and the necessity for joint action against the French armies saved Rumania from her neighbours.

Western education and theories were gradually permeating the minds of the boyar class, but the condition of the peasants sank lower and lower. The first awakening of the national spirit was felt in Transylvania, where an attack on their religious liberty and martyrdom of the leaders roused the dominant nationalism of the Rumanians of that province. The bourgeoisie, attracted by the ideals of the French Revolution, studied philosophy and the "Rights of Man"; the youths who had studied abroad brought back a new spirit and the idea of a "National Rumanian assembly" grew apace.

Napoleon, however, succeeded the Republic, and under his domination Rumania was again forced to submit to alteration of her frontier. Only his defeat of Russia at Borodino in 1812 saved Bessarabia from the covetous hand of the Muscovite power, which was again stretched out in occupation the moment Europe became preoccupied over the Greek question.

Russia was for the time being the dominant power in Rumania in lieu of Turkey; and the agitations of the boyars could not escape the notice even of the Muscovite, so that in 1829 a semblance of a constitution was granted to the principalities. So far from satisfying Rumanian aspirations, however, this mock constitution merely fanned the flame of nationalism; and teachers, priests, and writers began to prepare the way for revolution.

Rumanian Independence Guaranteed

The events of 1848 gave a fresh impetus to the spirit of nationalism, and though the first revolts were harshly suppressed by the Turks the outbreak of the Crimean War gave Rumania her opportunity for freedom. Napoleon III., in his desire to create a strong State on the Danube which should oppose the Russian thrust to Constantinople, brought about the Constitution of 1858, drawn up at the Paris Conference, which guaranteed the independence of Rumania. Prince Couza became the first elected ruler of Wallachia and Moldavia, and by the year 1862 there was one united Rumania.

During the long reign of Prince Charles of Hohenzollern (King Carol I. of Rumania) the foundations of the new kingdom were well laid, and the country made great strides on the path of progress.

The struggle between Austria and Serbia in 1876 was at first regarded with indifference by Rumania. But when Russia intervened and her troops began to pour into Rumania that country began to be seriously alarmed. First declaring her independence, she offered aid to Russia, though tempted by Austria with the offer

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of the return of the Dobruja, reft from her some time previously. This Rumanian assistance, though at first contemptuously refused by Russia, was afterwards accepted. Rumanian soldiers materially aided in the victory of Plevna, but Russia, instead of showing gratitude at the conclusion of peace, browbeat the San Stefano diplomatists until she had succeeded in obtaining the province of Bessarabia in spite of all the Rumanian protests against the theft.

The natural effect of this policy was to draw Rumania and Austria more closely together, thus aiding the schemes of Germany, which Power was at that time preparing the *Drach nach Osten* (drive towards the East), as her policy of Eastern penetration is called.

In 1912, when the Balkan League

attacked Turkey, the fruits of the long nationalist campaign were seen in the eagerness of the Rumanian soldiers to fight for their own territory in the Dobruja; and in 1914 the declaration of neutrality, in view of the adherence of the King to his German traditions and the general fear of Russian motives, was actually a gain for the Allied cause.

The agitation for the adhesion of Rumania to the Allies would not have led to decisive action had not the mass of the people been behind it; but by her entry into the Great War on the side of the Entente Rumania has reaped a great reward, and to-day the scattered provinces, Transylvania and Wallachia, Moldavia and Bessarabia, the Bukovina, the Banat, and the Dobruja are freed from aggression and united into one harmonious whole.

RUMANIA: FACTS AND FIGURES

The Country

Lies in south-eastern Europe between western coast of Black Sea and twentieth parallel of east longitude. It is bounded north-east by Ukraine, north by Poland and Czecho-Slovakia, and west by Hungary and Yugo-Slavia. Bulgaria borders Rumania to the south. Great ranges of the Carpathian Mountains traverse country in curve from north to south. Section of country east of this range and containing Moldavia, Bessarabia, and Bukovina is mainly hilly and watered by numerous rivers flowing to Danube which forms a large delta before entering Black Sea somewhat north of central point of coastline. South of this river is the region known Dobruja, hilly in north and marshy along coast. To west of Carpathians is Transylvania, a mountainous district intersected by river valleys. Southern portion of country largely occupied by great Wallachian plain. Total area of Rumania about 122,000 square miles with an estimated population of over 17,000,000.

Government and Constitution

Rumania is a limited and hereditary monarchy. Executive power of crown exercised by council of ministers appointed by sovereign. Parliament elected by universal suffrage, and consists of Chamber of Deputies and Senate. Every tax-paying Rumanian citizen over twenty-one an elector. A number of the provinces are divided for local government purposes into districts.

Defence

Service in army universal and compulsory between ages of twenty-one and forty-six, for two years in infantry and three in other arms, and afterwards in reserves. Peace strength of army about 200,000. There are flotillas on Black Sea and Danube mainly composed of monitors, gunboats, and torpedo boats.

Commerce and Industries

Agriculture extensive, especially on Wallachian plains. Main crops are maize, wheat, barley, oats, and rye. Forestry carried on especially in Carpathians, there being about 16,918,000 acres of forest as against some 30,715,000 acres of ploughed land. Large numbers of livestock; tobacco is cultivated in Transylvania. Petroleum wells and salt mines are worked, and other minerals include copper and iron ores, lignite, and coal. Flour milling and brewing are important industries. Total imports for 1920 were valued at £276,077,608, and exports at £137,355,937. Standard coin the gold leu, nominally worth one franc.

Communications

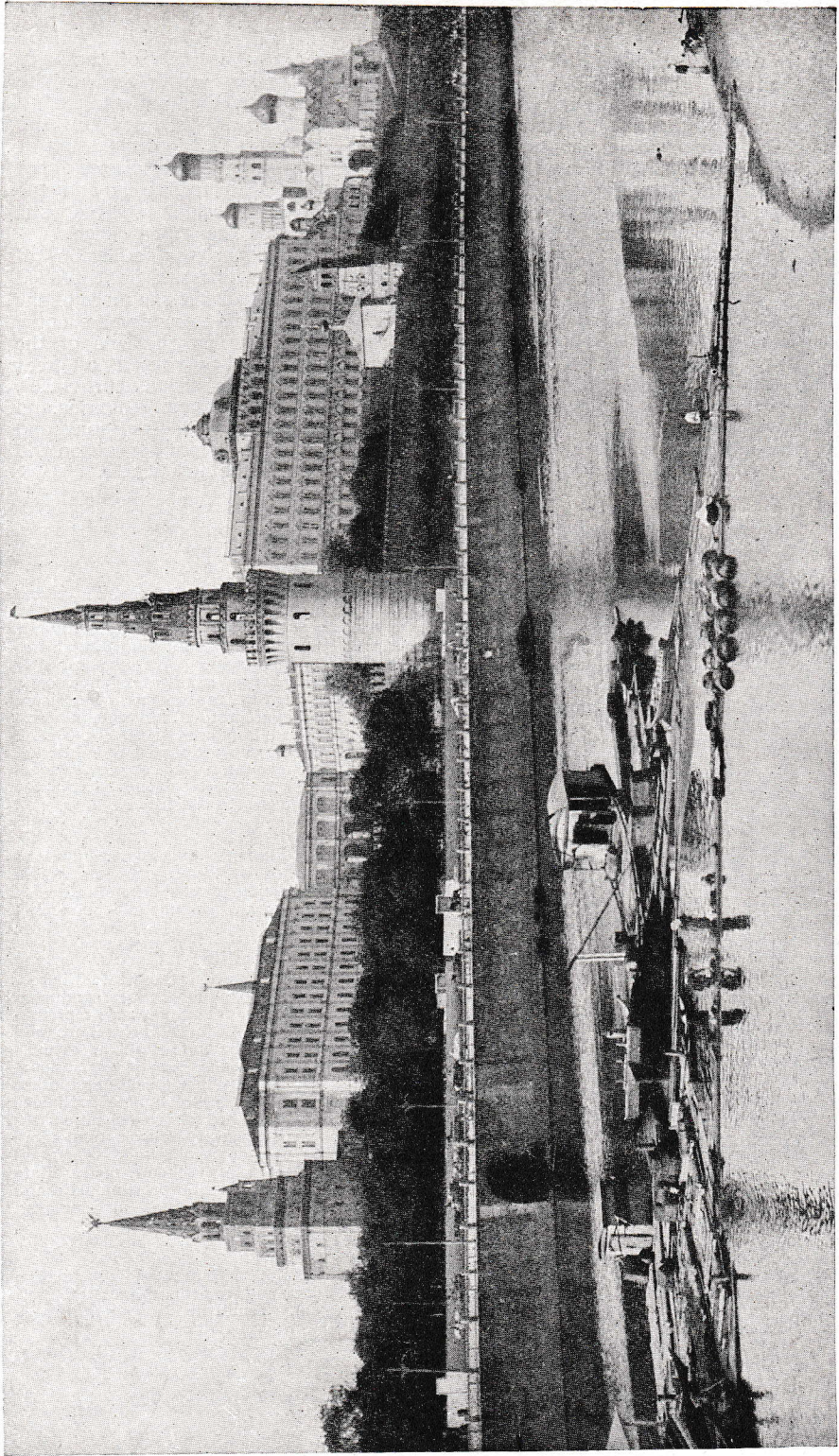
There are in Rumania over 7,000 miles of railway all operated by State, and considerable telegraph and telephone systems. State has service on Black Sea and Danube for commercial navigation.

Religion and Education

Bulk of population belong to State Church, namely Greek Orthodox, with liturgy conducted in Rumanian language. There are also representatives of the Roman Catholic, Protestant, and Armenian Churches, and a number of Mahomedans and Jews. State maintains clergy of National Church and grants subsidies to those of other denominations. There is complete religious freedom. Where there are schools education free and obligatory. Elementary schools total more than 5,700 with over 692,000 pupils. There are more than 100 secondary schools, many State operated, and agricultural, professional, and commercial schools. Universities at Bukarest, Czernowitz, Kolozsvár, and Jassy.

Chief Towns

Bukarest, capital (estimated population 308,000), Kishenev (110,000), Jassy (76,000), Galati (73,500), Temesvar (74,000), Braila (66,000).



RIVER MOSKVA FLOWING BY THE WALLS OF THE KREMLIN, THE ANCIENT CITADEL OF MOSCOW

The Kremlin, or Kremlin, is the heart of the famous old Muscovite city. In it all the memories, splendid and terrible, of Moscow's past are concentrated. It is set on a hill, dominating the whole of the city, and contains a bewildering array of beautiful structures, churches, palaces, and public buildings, recalling Oriental splendour in the brilliance of golden domes and cupolas of every imaginable hue. "There is nothing above Moscow except the Kremlin, and nothing above the Kremlin except Heaven," runs an old proverb; and, indeed, the Kremlin, despite certain barbaric associations, is a spot very dear to the Russian heart.

Photo, Florence Farnborough